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Essays Towards a Theory of Knowledge. By ALEXANDER PHILIP. New York, E. P. Dutton & Co., 1915. 126 p.

This little volume comprises four chapters, entitled respectively, *Time and Periodicity*, *The Origin of Physical Concepts*, *The Two Typical Theories of Knowledge*, and *The Doctrine of Energy*. The thesis which the author is concerned to prove is that the fundamental reality is energy and that we must take our clue for the interpretation of experience, not from abstract thought or sensation, but from activity. The two typical theories of knowledge which he combats are (a) the intellectualistic, which "seeks in some way or other to derive the real constituents of Science from the constitution of the cognitive faculty itself" (p. 56), and (b) the sensationalistic, which assumes that the mind is a *tabula rasa* passively receiving the essential forms of reality from the object. As against this it is urged that thought "is an activity which reproduces the activity of things, the activity in which the phenomena of nature arise" (p. 60). The problem of transcendence is solved if we but remember that in action "we are really *part* of a larger *whole*. Our exertional action is *ab initio* mingled in and forms an integral part of the dynamic system in which our life is involved" (p. 64). Sensation is explained as obstructed action, which is hence relational and not photographic in character (cf. pp. 62, 63).

In brief, the author seems to feel that the belief in an all-constituting energy, which is "an alogical, unextended thing-in-itself" (p. 118), somehow makes the problem of knowledge easy of solution. Just how this comes about the reviewer is unable to state. The author shows no real appreciation of historical solutions of the problem, nor does he make any effort to face the difficulties, in connection with this subject, which are before the philosophical public at the present time.

University of Illinois,

B. H. BODE.

Human Motives. By JAMES JACKSON PUTNAM. Boston, Little, Brown & Co., 1915. pp. xvii+179.

In a little book of contributions to social and religious psychology a well-known authority on medical subjects turns his attention to those motivations of conduct which long years of keen observation and the more recent psychoanalytical investigations have revealed. He finds that the conflict of our rational and emotional impulses resolves itself into an interaction of two motives, the constructive and the adaptive. In their creative enterprises men are moved by aspirations which aim at personal gratification and advancement. These two general classes of motives have a historical development in the individual as well as in the race and lend themselves to study either by the rational method in terms of the philosophy of religion or by the genetic method in terms of psychoanalysis. While religious faith points to the presence of a group of ideals toward which man is constructively working and in terms of which he is acknowledging an obligation to a deity immanent in the universe, psychoanalysis shows the presence of unconscious tendencies which, if not properly controlled and guided, often militate against these natural aspirations.

An occasion is therefore given for sketching the history of the psychoanalytic movement and for an outline of its main principles, methods and aims. The reviewer feels that the exposition is here clearer and more adapted to the class of readers for which the *Mind and Health Series* was intended. Above all—and this is not commonly